

REPORTED FOR ZION'S HERALD

the south—and these concessions have been made to the will—the power of the church has been continually passing from the slaveholding to the non-slaveholding members. I trust brethren will bear this in mind.—*Brother Taylor* rising, upon Mr. Crisley's motion, for the abolition of slavery, was the declaration of the church in 1780?—"We pass our disapprobation on all our friends who keep slaves, and advise their freedom." The language of 1784, when the church was organized, was equally bold. *All private members* were required to hold no slaves, and those states where the laws allowed of manumission. The action taken was too strong, sir, and in six months it was suspended, in accordance with the genius of our constitution, which does not all the good she would do but all she can do.

The south on the score of necessity. Even the language of the question on slavery was mitigated. I said, "It was, 'What regulations shall be made for the relief of the crying evil of African slavery?'—1804 it was, 'What regulations shall be made for the relief of the evil of slavery?'" In 1808 all that relation to slaveholding among private members was stricken out, and no rule on the subject has existed since.

But to advert to other points to show the truth of my position. The church has been the great moral power to the necessities of the slaveholding states, and our brethren from the south say they stand firm to the ground of Discipline. But I forbear; it will be denied by any who are conversant with the history of our church. I will not ask for a further concession, and allow slavery to connect itself with our Episcopacy?

Now, sir, I do not mean to say that these concessions ought not to have been made. Our fathers were not the great and good men that our Methodist Church could not have existed at all in the south without this. This should be a rebuke to our abolition brethren everywhere who would urge the question to extremities. I take my stand on the following ground of the Discipline, as from the first, the one opinion in the south was sympathy with either. I would not, dare not, urge the south to either a position where they would stand. The Discipline has placed the church in the position of relation to slavery in the south. She does not propose to change it. I would not urge our brethren on the question of slavery in the south to leave them free to contend with the evil in their own manner they can under the laws of their respective states, and while I stand up firmly for their severest principles, and stand up for the rights of the slave, I can to protect them if assaulted. I must be brethren of the south not to return the question to the north in connection with our generation's perpetuity. This is the real question, Sir, we are very connected with our Episcopacy, which is common to all parts of our church, the slaveholding south, and thus cause the church to give her sanction in favor of the "great evil of slavery," in which will be the cause of the great evil of slavery, and on the general question of the rights of the south where no necessity exists for such a declaration, and where it will fearfully agitate our societies.

I have read in the public reports of the proceedings during my absence some things that give me great pain, and have led me to hear the proceedings at law—of the possibility of obtaining an injunction against the Book Concern, and stopping our presses. I am sorry that such words have been uttered here. Perhaps such an injunction might be issued. I do not know but a Judge or a Chancellor might be found, (though I doubt it,) who would cut the law into shreds in our difficulties, and exult over our strife. Ah! Sir, wicked men would indeed exult in it: Satan would exult in it—perhaps, I say, such an injunction might be obtained, but what then? You may lay an injunction upon types, and presses, and newspapers; but you cannot reach the wicked and the ungodly, and honest conscience and an upright mind. The Book Concern! There is no man here, I am sure, whose soul is so mean and paltry as to be influenced by such a motive. Sir, that Book Concern was burned down once, and I grieved over its destruction; but gladly did I see it done, and I would not have it destroyed again. I welcome the first flash of light that might burst into that window—even though in the conflagration buildings, types, presses, paper, plates and all, were this night to be destroyed, if it could place the Church back where she was only six months ago. I have no doubt that the doctrine of the Book Concern of the Conference to a proposition made by the brethren from the south in the Committee of Pacification. The language of part of that proposition was, "that Bishop Andrew shall not be required to preside in any annual Conference in which his connection with slavery would be brought into view." I have no doubt that the proposition was a clear admission of the fact that Bishop Andrew's position did render him unacceptable to many of the

renders a continuance of the jurisdiction of the General Conference over these Conferences inconsistent with the principle of the ministry in the slaveholding states.

*Virginia Conference.* *Arkansas.*  
John Carter, W. A. G. W. D. Harris, Wm.  
Smith, Thos. Crowder, M'Mahan, Thos. Joyner,  
Leroy M. Lee. S. S. Moody.

*Kentucky.* *Arkansas.*  
H. B. Beason, William John P. Ker, William  
Gunn, H. H. Kavanaugh, P. Radcliff, Andrew  
Edward Stevenson, B. T. Hunter.  
Crouch, G. W. Brush.

*Mississippi.*  
W. W. Redman, William Winans, B. M  
William Patton, J. C. Berryman, John Lane, G. M.  
Jameison, J. M. Jameison. Drake.

*Texas.*  
*Holston.* Littlejohn Fowler.  
E. F. Sevier, S. Patton, *Alabama.*  
Thomas Stringfield. Jesse Boring, Jefferson  
Hamit, N. W. Murrish, G.  
*Georgia.* Garrett.  
G. F. Pierce, William Robert Paine, John B  
J. Parks, L. Pierce, J. W. McFerrin, A. L. P. Green,  
Glen L. Evans, A. B. T. Maddin.  
Longstreet.

*North Carolina.* *South Carolina.*  
James Gunnison, Peter W. Caper, W. L. M.  
Doub, B. Blake. Wightman, Charles Betts,  
S. Stamper. S. Dunwoody, H. A. C.  
Walker.

Dr. Elliott said he thought the best present disposition of that document would be to refer it to a committee of nine.

Mr. Sandford said he had some objections to that mode of presenting the form of the communication just read. It alleged what he presumed the General Conference would not admit, that there had been extra-

[illegible]

Bishops, and that to-morrow (Friday) at 10 o'clock, be

Mr. Early. I move, sir, that the present resolution be laid on the table until that information is given—Agreed to.



ing subject. Every one must deepen and extend themselves throughout the land. "The doom of slavery" must be sustained, even though it must be admitted that the cause of the Baptists, as to the public on the subject of Christ.

Most sincerely do we hope that our Methodist friends will infuse into the nation the time, that from all our earnest appeal go forth, that the cause of the slaveless tide of sentiment making human beings of color is no longer ex- tinct. "The Genes

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delegates," &c.  
The Conference then proceeded. George Lane was elected Moderator, by 160 votes to 5 scattered first agent for Cincinnati, Mr. Tippet, of Baltimore, New York. He had 36 votes, general scattering.

This morning Mr. Mitchell, Cincinnati by 83, against Mr. Elliott, of New York, who was elected Editor of the Standard, against 25 scattering.—Dr. H. C. Felt, of New York, Advocate and Journal, by 90 votes, against Dr. Elliott.—Mr. H. C. Felt, of New York, by 100 to 35 scattering.—Dr. T. A. Tappan, of New York, Repository, by 91 votes against

**Ordination of Bishops.**—The service commenced. Mr. Hamline and Fillmore, Mr. James Hamline, on chairs in front of the altar, presented the candidates, and Hedding took part in the service for an hour, and were witnesses of the same. Messrs. Hamline and Fillmore, on the platform with the Bishops at the altar.

The elections were then held. The editor of the Richmond *Dispatch*, Messrs. Whitman and McFadden, and the editors of the Southern Christian Advocate, the *Western Christian Advocate*, and the *Christian Apologist*, by nomination, were elected to the position of editor of the *Christian Advocate* for the coming year.

and Nelson Rounds Editor of the same name. He is the Sabbath School department of Mr. Kidder. Pittsburgh was fixed upon for the General Conference. The committee on the policy to that document. It was most able and decisive after the astonishing fallacies of argument in a true and most useful discusses particularly on which I referred last week legislation of the church character of a treaty," as You shall have the document

the reply to the protest. The sophisms of their probable light and call them Messrs. Crowder, against it with strong civil war! Some phrases of the proposal of the committee to the southern body (the committee) stated, with the useless true.

The report, like the protest, was understood, was to be recorded without formal adoption. It was carried, says Hie, by a Bible case, education, and of thanks, were adopted.

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LETTER FROM  
TO MESSRS. D. H. ELA,  
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of the genuine anti-slavery  
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the Conferences in the

arrangements, they thought judgment and will, that he is his Episcopal functions. Every. We believed he would, notwithstanding the fact that this would have been a very good man, and has no feelings during the protracted thought by many who know him. He has been a consistent from his official duties immediately to free measures should not be taken. Conference voted to let him sit the minutes, and if it be a decision to congratulate him. Thus the M. E. Church, b







